

# THE NEW MAN.

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From "The Plan-less of Institutional Life".

by Dr. L. MILLER.

Prof. F. Max Müller said, there was one religion only resting on the firm conviction that the human soul could never have been separated from the divine soul. He placed the highest happiness of the soul in the discovery and recovery of its true nature as from eternity to eternity one with God. This attitude of soul is held by millions of people in the peaceful East. Instead of being taught merely the fatherhood, they are taught also the motherhood of God. Somewhere is the fractional soul-counterpart with the same soul-consciousness, the opposite sex, with apparently all opposite characteristics. 'Whom God hath so joined together let no man put asunder.' No man can! To suppose man could put aside or asunder the provisions of the Infinite is to suppose the impossible,—that the creature is greater than the creator. Impious supposer! Such a God is an absurdity, not all-powerful, an evil-monger. All truly religious impulses are closely connected with the oneness of the sexes. This oneness of soul was beginningless and so is endless. It is an essence in the consciousness of the shadow-man and -woman. The woman of soul-counterparts feels all women to be her sisters, and the interest of a mother is felt by her towards the men. The 'man' feels all men to be his brothers, and women seem as mothers. Such respectful attitudes of all men toward all women must aid to solve the social problem.

The bodies worn are but the positive and negative masks of the same soul, wherewith it plays the opposite parts of man and woman. In each is the witness of the life-drama; and in each is the 'inner conversation,' that Pascal as-

serts, 'goes on in every person, and which must be carefully regulated.'

..... Those marrying are supposed to understand St. Paul's meaning 'to be carnally-minded is death, but to be spiritually-minded is life eternal.' This is the sum total of life upon the human and divine planes. That chaste relation of the sexes is a perfect union or Oneness in the Source. All carnal desire has to be burned away through suffering (the Saviour), or through a secret atonement, in a sense vicarious. The two half-souls, that ages since separated from their Source, and from each other, have experimented in the opposites of matter and gained experience, the one in love; the other in wisdom. They have the two separating 'minds,' and yet possess the one original uniting soul-consciousness. This functions at once, when either or both have returned through the blinding experience in matter to Spirit-consciousness. From this they 'fell,' long ago, into the carnal mind and generation. The return to the Cosmic consciousness in one induces a like Cosmic consciousness in the other. It irresistably draws them together without reference to distance for comparison of garnered experience, and for a perfected reunion<sup>or</sup> in the intuitional Source. In this 'returning home' is the unfoldment of the life of the wonder-working Spirit.

The type of generation is changed. Instead of living in the 'cellar' of their being they move into the freer, unconfined realm above where transformed energy gives perpetual light to life, leaving no night there. The One is an example of the spiritual life upon the final, higher plane. A late writer has said: 'our irregular passions shut up the door of our souls against God.' Witness their results of soul-beclouding in and out of marriage! Carnal generation being finished, there is a permanent reunion, without 'sensuous opposites' to separate them. Their lessons in the pairs of opposites are finished, and they are home once more, when the fruit of the tree of knowledge of 'good and evil' is outlived and annulled.

..... The spiritual changes amount to a veritable transformation of energy to the highest plane. Vibrations of the coarser, carnal kind cease in 'the peace that passeth all understanding.' The cause of inharmony gone, there is the ability to be still to such an uncommon extent



as to greatly refresh in a short time.....The sexes, while 'opposite' are separated in outer manifestation, in order to garner the harvest of experience in the awful chasm of human will and choice. With the 'law of contraries,' as their 'guide,' they slide into the agreements and disagreements, until the 'evidence of the senses' is nullified, and until they 'agree to agree,' for they are One. The opposites have balanced.

.....When rightly mated, the woman's sphere of usefulness is as helper of the one man,—not so much by furthering 'his' 'will choice and purpose,'—as in 'acting' well her passive and intuitive part and as a separate witness or spectator. She is well aware of the inseparable union of her ideal 'self' in him, which guides his acts correctly in 'opposition' to his 'choosing self.' She is 'his' paradox,—'separated' and yet united. She passively stands at a distance, sees and silently smiles at all 'his' perplexities in 'his' tangle of the selves (self and not-self), while he unravels the thread of his troublesome preconceived notions, intellect or personality, and unwillingly lets go 'the evidence of the senses.' He can do this but little at a time, until he ceases to 'fear his fears,' and lets go all his dear idols. Then, they are one in appearance as well as in fact and 'his' inharmony of the 'selves' forever ceases. Then it is that all the flowers of the spiritual life bloom in immortal youth; and all the spiritual fruits garnered by the Essenes or early Christians, are reproduced abundantly. They have been regenerated from that one 'carnal fall' by the only possible means,—suffering and chastity. She is more of the not-self; he manifests more of the self (intellect) not in conscious union with the Source. All attachment must be broken,—in externals, each must sphinx-like, stand alone or independently. For, without this broken attachment, there is no independence. External independence is absolutely necessary to perfect union in the spiritual realm, where the all-important works of life are done, and without the trammels of 'will, choice and purpose.' Indeed, the true counterparts will never be brought together, unless one is absolutely independent of sensual attachment, and is thus prepared to see the other, and all things as pure. In the human realm of choice, man reaps what he sows, and the results of what he suffers. His suffering is manifold, greater than mere 'physical' suffer-

ing. It is in mismated unions where is the continual aching of the disappointed soul, forever seeking its own and never finding it in one life,—for they (the mismated ones) are outwardly united (bound), ‘until death doth us part.’ . . . . .

What is the (proper) use of the Holiest of all impulses? For the propagation of the human race, and for this only! Any other use is abuse, and leads to murder under the ‘sacred’ sanction of marriage. Lust is murder in the making. . . . .

The intense vibrations started in the body by ignorance of this important subject bring a long train of consequences to teach truth. Chastity has many far-reaching results, chief among which is the higher consciousness of the possibilities of a mighty coming race, with lust left out; and a control over the senses, thoughts and acts not possessed by many (at this time). The most majestic animals are noted for abstinence in the sex relation, and so are powerful men. The magic spell of the senses (self-hypnosis) is strengthened by all unchastity, and the victim is lashed by an unseen ‘master.’ Thought is fatally concentrated by a resistant ‘will.’ Thus, a naturally pure relation is carnally degenerated. The satisfaction in the commingling of the sexes *comes from their natural exchange of magnetism* (italics ours. Ed.). Such exchange (without sexual indulgence) seems necessary to promote poise of mind and body, when both are pure in heart.

. . . . . In a pair adapted to each other is the substance of the One only, both represented in the ‘head of the house.’ Letting personality be broken is like welding two pieces of heated metal together until there is no line of union, and they are one. Love is the purifying fire in the crucible of experience, that burns away all dross, leaving the gold. . . . .

What is the cause of so many girls leading lives of prostitution? (And what about the men who so often cause them to fall, or those who later on patronize them? Ed.) Let their parents say why! Is it not the selfish poisoning of the fountain of life before their birth? Their acts are no strange dispensations of providence, but the casting out of what is in the spring of action.

The serpent said to the woman (negative personality) in



the garden: 'No surely you shall not die if you eat of the fruit of that tree; but rather your eyes shall be opened, and you shall be as gods knowing good and evil.'

This was lust or the 'carnal fall' and led the pair into the life of all the opposites. This interference with the very Source of life, is not found in the so-called 'lower animals,' which avoid the sex relation in the sterile period. Chastity is the holiest word in all languages. Its consequences are the spiritual knowledge of the beginningless and endless life of all truth. This means dwelling in the Cosmic consciousness, or the regenerated state, with the possibility of all balanced opposites. The lost 'mind' of separateness from the pure Source, is extremely susceptible to external influences. Externals enslave him with pain or pleasure leading into 'disease.' A rapid rate of vibration (discordant, rather) goes on in him, so that he can not rest when he would. Inasmuch as the highest possibilities of life are in the sexual impulse, so the lowest forms of physical slavery are connected with it (its abuse). . . . .

There seem to be also invisible influences acting on and with the 'self.' 'We are encompassed by a cloud of witnesses' (discarnates that urge us to acts not wholly our own). People who tamper with the psychic realm, must know its laws or suffer terribly,—the contending discarnates tear down the body; and strange unwelcome desires possess but to destroy it. . . . (But) in the sexual impulse and relation is the possibility of change by divine alchemy from baser into precious metal . . . In the crucible of a true and untrammelled sex relation, where all desire dross is burned away, were the mysterious 'lost' secrets of the ancients. Their relation of true oneness, opened the fount of all mysterious power. It gave them 'secret knowledge' of outer relations of art and skill, that we only try to imitate. . . . A mighty race with lust left out has ever been ready to spring up; but the ever changeful 'self' says nay, time is not ripe, delay till I am dead. . . . .

Who have their birthright? A few beautiful children, whose parents have little sense of 'self,' and hence little self-indulgence. The senses are subordinated in the selfless life, to be servants only, not masters. The more self, the less are the rights of others, and especially those of

the unborn, considered.....St. Paul said, 'let marriage be held in honor.' Pure marriage cannot be held otherwise. No magic form or ceremony can make oneness between two 'selves.' Oneness is forever or never! The not-self is the transformer of all selves. As long as a serpent 'self' can 'enter' into the most sacred relation, the sure redemptive lashings follow, and unholy appetites are transmitted to children. Is there any question that this 'self-indulgence is the original 'sin,' which brings in compensation untold suffering in order to destroy such strengthened 'self?' This calls for another evil,—the unwelcome children. It calls for the last and most heartless one,—murder of helpless innocents (in the womb)!

(The extracts given above relate to only ONE of the many subjects discussed in this big little booklet. We give them here and now because they will give an added weight to what our editor has said on the subject of 'Sex' in our last (as well as the present) issue of *The New Man*.)

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## The Work of the Mother.

**She Sustains, Guides and Controls the World. To Her is Due All the Good That Man Does.**

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**O**F ALL events here on earth the greatest is the birth of a baby. Great battles are fought, won and lost.

Nations and religions rise and fall. Great cities flourish to-day, and to-morrow the sand lies heavy over them. And of all these events the eternal Niagara of babies is the first and essential foundation.

He knows little of real life, its greatest happiness, deepest devotion, intensest suffering, who has never witnessed the arrival of a new human being in this life of progress and struggle.

There lies the new baby at last, its black face gradually turning pink, its first gasping breaths changing the color of its blood, its tiny fists opening and closing—reaching out for nourishment already, its face tying itself into the first philosophical, cosmos-interrogating knot. Its feet turn inward and its legs are crooked. Its head is so shapeless as to discourage any one but a mother. It has three years of gurgling, ten years of childhood, ten years of

foolishness, ten years of vanity—and possibly a few years of real usefulness ahead of it.

Some one must be patient, hopeful, interested, proud, never discouraged, always devoted through all these years.

That "some one," the mother, lies there weak and white on the bed.

Her forehead and all her body are wet with agony—but she thinks no longer of that.

She has heard her baby's first cry, and, whether it be her first or her tenth, the feeling is just the same. Her feeble, out-stretched arms and her hollow, loving eyes are turned toward the helpless little creature.

Those arms that love will never desert it as long as the mother shall live.

The mother's weak hand supports the heavy, dull baby head and guides it to its rest on her breast.

And that hand which supports the head of the new-born baby—the mother's hand—supports the civilization of the world.

*From HEARST'S CHICAGO AMERICAN.*

## GOSPEL OF BREATHING.

**How to Fill Out a Caved-In Chest--Give Your Lungs Air Baths.**

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 hollow, caved-in chest is a beauty woe for which the afflicted one is herself responsible. If one is in ill health it is a different matter. Disease will cause the lungs to shrink and contract, and depression of the chest is then unavoidable, says the Chicago Times-Herald.

Full, perfect development of the chest is as natural as red lips or bright eyes. Breathe properly, carry yourself with a little vim, and use your backbone instead of a harness made of steels, whalebones and pink satin. Then you will be a real flesh and blood woman.

The mode now is the rational one of natural, soft lines. The slender woman wears a cunning little girdle of tapes or ribbons that brings absolute comfort and yet holds the abdomen in place and gives a support for petticoats and gowns. She can know the joy of full lung expansion—a privilege which civilized women have acquired only in rec-



ent years. The girdle is worn loose enough so that breathing can be from the diaphragm.

Let me suggest some exercises for the beauty patient:

Stand in a doorway—a narrow doorway preferred. Place the palms of the hands flat on the door casing, the tips of the fingers being placed at the height of the shoulders. Walk through the door without removing your hands, until you are the length of your arms away.

At first you will declare that you can't do it. But keep on, day after day, and the first thing you know you will be so supple that you can float through the door after the most approved hygienic fashion described. And it is great fun asking other girls to try. It looks easy—but it isn't.

This exercise draws back the shoulder blades, bringing into play all the important chest muscles. It will make your throat full and pretty, and the bony girl will find that it will help fill up the ugly hollows in her neck and chest. Night and morning walk through the doorway fifty times.

Breathing exercises are invaluable if one would have a high chest, firm, full bust and a waist round and supple.

Nature did not intend us to waddle about with drooping chests that cause us to look like consumptives in the last stage of the disease.

Expand your lungs to the limit. Raise your chest and keep it raised. Practice the exercises as they are given here, but make it a rule to breathe correctly all the time. While waiting for a street car, while standing in the kitchen door, fill your lungs to the splitting point, and, more important still, expel thoroughly, emptying the lungs completely. It is quite as necessary to get all the bad air out as it is to get plenty of fresh air in.

When you arise in the morning, slip on a bathrobe and bedroom slippers. Open the window. To take breathing exercises without perfect ventilation in the room is to waste your time.

Place yourself in an erect, easy position, with one foot a little forward, allowing the weight to rest upon it. Put the arms akimbo, the fingers pressing on the abdominal muscles in front, and the thumbs on the dorsal muscles on either side of the spine. Hold the head vertical, the hips back, the shoulders backward and downward, chest high and full.



Take a deep, tranquil breath, but one that will cause the chest to rise fully and to fall freely at every effort. Do this twenty times.

Second exercise: Place the heels together, right hand on the chest, and left hand just above the waist line. Take a deep, long breath, raising the chest to the limit. Expell the breath from the diaphragm, allowing the left hand to press inward. But don't let the chest fall. Exhalation must be slow and complete. The air can be forced out of the lungs with the chest kept erect. It is not an easy matter to master this exercise in the beginning. Do this twenty times.

For relaxation try this exercise: Take a deep breath, close the hands, stretch one arm backward and upward, then the other, moving the body at the waist line one way or the other, expelling the breath slowly. Keep in mind that belts and corsets restrict the development of the abdominal muscles; and it is these that you wish to stretch and pull and exercise.

Exercise in expulsive breathing: Draw in a full breath and emit it with a lively, expulsive force, still sticking to your H sound. Do not prolong it as you do in the effusive breathing. Let it be a sort of short, or moderately whispered cough. The breath is projected in the air. In the exercise mentioned just before this one the breath is merely effused into the surrounding air.

Before going to sleep give your lungs an air bath.

Lie flat on the back, with no pillow under the head.

Place the arms close to the sides, then inhale and exhale slowly, allowing yourself a rest of five or ten seconds between breaths. Do this fifteen times. Then, with arms extended straight out across the bed, breathe slowly and deeply fifteen times more.

You'll sleep like a top, unless you have been filling up on mince pies or cheese sandwiches or devilled crab with tartar sauce.

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### With Our Exchanges.

"NOW," a Journal of Affirmation, edited by Capt. Henry Harrison Brown, and published by the Now Publ. Co., 1423 Market Str., San Francisco, reaches us in an enlarged and improved form for some time. We heartily

congratulate its editor and publishers upon their success, which has been hardly and honestly won in the face of many obstacles. In that the good Captain has become a demonstrator of the truth of his teachings, for like ourselves, he believes and teaches that so-called 'Fate' and adverse conditions *can* be 'mastered' by the Soul that recognizes its divine nature and powers.

I well remember the days in good old Kansas when our friend Henry came to lecture to us on some of the things that were constantly welling up from the depths of his being and would not stay down even in the face of active opposition on the part of those whose favor might have brought him returns in dollars and cents.

It was after one of these grand lectures that I urged my friend to give expression to some of his thoughts in a more lasting form than that of speech. The immediate result of our discussion that night was the production by Capt. Brown of a series of splendid essays on 'Soul-Culture,' which appeared in 'The New Man' in 1898. and were much appreciated by our readers. The 12 numbers containing them (as well as an abundance of other good things) may still be had for 65c at this office.

We were truly glad when over a year ago the first issue of 'Now' reached our table. The then modest but lively youngster has grown 'in wisdom and stature,' and is ever welcomed at our festive editorial board.

From this same friend we have received the following:

"How To Control Fate Through Suggestion," and

"Not Hypnotism, but Suggestion." Each 25c.

Both books are well worth a bigger price than the publishers ask for them. The author has followed science along various lines of investigation, and if he goes further in his deductions than our physical scientists have as yet dared to do, it is because of the added light and understanding which comes through the opening of the higher senses, and the exercise of a higher perception than that which observes and is impressed by the grosser, or *physical* vibrations.

Man, his origin, constitution and faculties; his powers and the laws of their manifestation; his relationship to his God and the Universe; his destiny; etc., are all very ably discussed, and whoever is interested in this greatest

of studies—the study of MAN—cannot fail in receiving great benefits from a careful reading of these books.

They may be ordered through our office.

Blessed be Mental Telegraphy! Here is one of the many instances that have come within the range of my experience. While I was writing the above I mentally asked Capt. Brown, "Why didn't you send me 'The Greatest Discovery of the Age?'" I knew that he had published a little book with the above title. And now, four days after I formulated my request, the mail carrier brings it to my office. As we are getting ready to go to press with this part of *The New Man*, we can only acknowledge the receipt of this interesting book. Price 25c.

"Fred Burry's Journal," a monthly Periodical of Advanced Thought, is full of bright things as usual. Brother Burry is a true Metaphysician, and his thoughts are ever clearly expressed. They never fail in reaching the comprehension of his readers, nor in enlightening and uplifting. \$1.00 per year. Address 799 Euclid Av., Toronto, Canada.

That there is "something stirring" among our brothers and sisters in England, is evidenced by the ever increasing number of really good New Thought Journals that come to us from over the seas. We have space to mention two only to-day.

"Anubis" the Occult News and Review is new. It is very ably edited by Florence L. J. Voisin, and published at 14 Arcadian Gardens, Wood Green, London, N. Sister Voisin is a versatile writer, with a broadness of view that is so sadly absent in some of our New Thought journals. Her common sense statement of truth will commend itself to all sane investigators of the Occult, and it will appeal to every earnest searcher for truth. We predict a successful career for Anubis, and it has our best wishes. Foreign subscriptions 2-6 per annum. Single copies 15c.

"Wings of Truth," for May is also before us, and it is always welcomed. It is published by E. Marsh-Stiles, at 12 Saint Stephen's Mansions, Westminster, London. Sister Stiles is making for success, and *she will succeed*. The topics discussed are manifold, and cover a wide range of thought. While the merely speculat-



ive element is never absent in metaphysical writings, Wings of Truth brings a greater abundance of that kind of information which is "practical and helpful," than the average New Thought Magazine. Price 5 shillings. Edited by O'Hashun Hara.

There is before us a 100 page booklet entitled "The Plan-less, or Intuitional Life," by Dr. L. Miller, published by Chas. W. Smiley, Washington, D. C. This work is designed to explain the principles of The Tao as taught by Laotze (600 B. C.) This ancient sage's works "give a thorough understanding of this Life, and valuable points on the relation of instinct, intuition, and the hidden mysteries of religion, of the cosmic consciousness, and how this is attained by compliance with the law of opposites." In another part of this issue we present to our readers a few extracts from this work which we are sure will interest many.

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### Among Our Readers.

.....I hvae read your Mastery of Fate on that line (of Self-Healing) and cured myself of the Tobacco Habit. J. W. C...., Iola, Kans.

....I enclose \$1 for a year's subscription and send you my best wishes for the new enterprise. Dr. P. Braun as managing editor will most assuredly win it (The New Man) a place among the most profound and advanced magazines of the age. Mrs. McD.... Soldier, Kans.

.....I have read different Courses, but yours suits me by far the best, as well as your other works, and I have the utmost confidence in you. A. W. C., Port Clinton O.

.....I am well pleased with your Course. It is far better than Prof. W.'s which sold for \$25, in fact, it is worth a dozen such courses. (And ours sells for 75c only!) S. C. T...., Mapleton, Ill.

.....I received the two volumes of The Mastery of Fate, and think they are *Grand!* They ought to be in every home. F. D...., Cripple Creek, Colo.

I have received and carefully read your Lessons in Magnetic Healing, and can endorse all the principles laid down by you therein, many of which I have proved to be true in my work as a Healer. Dr. J. F. Harlan, Sec'y State Ass'n of Drugless Drs. of Texas., Hillsboro, Tex.

I got your lessons three years ago, when I was in bad health. I am getting along well, although I have not touched a drop of medicine for 18 months. F. P. A.... Roxton, Tex.

As a Teacher of the New Thought I desire to give thee my deep and hearty recommendation. I wish my pupils to read of thee and thy noble works. These we can read at the meetings of our Good Thought Club, so that all the members can enjoy them together. We will try to get some subscribers for thee, as we are assured that thou hast entered upon one of the most grand co-operative labors of the century. Thine for the cause of practical truth, Sada Bailey Fowler.

*The Good-Thought Club's Declaration of Principles.*

We, the members of The Good-Thought Club, beleive in the power of Love and Kindness, and in the power of the *Good Thought*. We beleive if the rising generation were thus guided, that war and discord would cease, and peace and harmony reign. We therefore band ourselves together to help each other to live the Christ-Life in our every day actions, and to send forth thoughts of Love and Helpfulness to all Humanity.

For further particulars address: Sada Baily Fowler, 2325 Masters Str., Philadelphia, Pa.

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**Notice.**

While the June number of The New Man was in press the platen was cracked and many imperfect impressions run off before the break was noticed. With some temporary fixing we were able to get out the present number, but we are now obliged to send the parts to the foundry for repairs. If we should be a little late in getting out August number, we beg our readers to have a little patience.

## SEEKING SUCCESS.

### THE VALUE OF CHARACTER.

Character is a perfectly educated will. —NOVALIS.

One of the most important acquisitions, indeed, the most important one to which a young man can direct his attention, is character, which secretly, silently, but effectually, governs the world. The thought and acts of the wise and just man, it has been truly said, influence society just as the observatory clock governs the dropping of the ball, and thereby the sailing of the ship over all the ocean. A great moral truth, dropped at the right time in the right place, into a young man's mind, is a chronometer for all the voyage of life. In the midst of apprehended dangers, breakers, and quicksands, it indicates to him his true longitude, and he, imparting the truth to others, enables them to steer their barks safely amid darkness and storm.

Character may be defined as the result in public sentiment of that which has been observed and noted of the conduct of any member of a community. Simplicity, straightforwardness, and integrity, are some of its chief elements, which will always pay best in the long run. The man of tricks, devices, and expedients, is never long successful, and never so near ruin as when he seems to have attained some brilliant success; for the happy issue of one set of devices overturns a hundred others. "Life is constantly weighing us in very sensitive scales," says Lowell, "and telling every one of us precisely what his real weight is, to the last grain of dust." The public may be deceived for a while in its estimate of its members; but in the long run it is rarely mistaken, and its estimate is vitally important to the individual concerned. Oliver Cromwell, one of the most sagacious of men, once said to a clever but unscrupulous lawyer of his day: "I understand that you have of late been vastly wary in your conduct. Do not be too confident of this; subtlety may deceive you, integrity never will."

Even Lord Chesterfield, the crowned king and hierophant of fashion, whose letters to his son have been denounced for their low standard of morality, wrote to him thus: "There is nothing so delicate as your moral character, and nothing which it is so much your interest to pre-



serve pure. A strange concurrence of circumstances has sometimes raised very bad men to high stations; but they have been raised like criminals to a pillory, where their persons and their crimes, by being more conspicuous, were only the more known, the more detested, and the more pelted and insulted. I recommend to you a most scrupulous tenderness for your moral character, and the utmost care not to say or do anything that may ever so slightly taint it. Show yourself on all occasions the advocate, the friend, not the bully, of virtue."

Men of character have been termed the conscience of society. In every well-governed state they are also its best motive power; for it is moral qualities which in the main rule the world. Even in war, Napoleon said, the moral is to the physical as ten to one. All the laws and institutions of society are but the outgrowth of character. All the great moral revolutions of the world—from which it has reaped a hundredfold more benefit than from science and art—have been due to character.

Young men are sometimes led, by the temporary triumphs of unprincipled men, to underrate the value of that priceless possession. They see the sharper and the trickster crowned with honor, and the swindler rolling in wealth. They see the timeserver, the trimmer, the liar, the demagogue, not only hoodwinking the public and managing to keep out of the clutches of the law, but winning the prizes due to the upright. But let it be remembered that these successes are but short-lived; that the culprit, the moment his crime is committed, loses his tranquillity of mind, and is pursued by a secret uneasiness and self-reproach; and that perfect integrity is at a premium even among knaves.

There are some trusts which knaves will never confer on each other, and which they will confide to true men. "Get a character," was the advice of a wealthy scoundrel to one of his less fortunate fellows, who asked him to point out a good method of making money. Chesterfield, in the letter from which we quoted, says of Col. Chartrez: "the most notorious blasted rascal in the world," who, by all sorts of crimes, had amassed immense wealth, "he was so sensible of the disadvantage of a bad character, that I once heard him say that, though he would not give one farthing for virtue, he would give £10,000 for a character, because

he could get £100,000 by it,—whereas he was so blasted that he no longer had an opportunity of cheating people."

No man, by the most cunning device, can succeed long in passing for more than he is worth. Ralph W. Emerson never uttered a truer sentiment than when he wrote: "The world is full of judgement days, and into every assemblage that a man enters, in every action he attempts, he is gauged and stamped. In every troop of boys that whoop and run in each yard or square, a newcomer is well and accurately weighed in the course of a few days, and stamped with the right number, as if he had undergone a formal trial of his strength, speed, and temper."

In all professions and callings, it is not intellect that is demanded for success so much as character—not so much genius as self-control, patience, and judgement. Hence it is that some men exert an influence out of all proportion to their mental endowments. They seem to sway men by some latent, talismanic power—by a secret, reserved force which acts like magnetism.

Their very names stir us like the sound of a trumpet. Luther was at first an obscure monk; but how his words rang through Germany! It was said of Caliph Omar that his walking stick struck more terror into those who saw it than another man's sword. What talisman—what magical powers—were the names of Cæsar, William the Silent, the Scotch Douglas, and Henry IV of France! How quickly, when Lord Chatham became prime minister of England, was his intense, fiery energy felt thrilling through every branch of the public service! By the ardor of his soul he set the whole kingdom on fire. 'He inflamed,' says Maculay, 'every soldier who dragged the cannon up the heights of Quebec, and every sailor who boarded the French ships among the rocks of Brittany.'

*William Matthews, LL. D., in "Forward."*

The following is a preparation which may be used to advantage as a Skin Food: To 100 gallons of fresh air deeply inhaled add a flood of sunshine. Mix well together by shaking the bottle—I mean by *exercising* brain and body. Dilute with plenty of *Cheerfulness*. Prepare fresh every day, and 'rub it in' well! *The Editor.*



## PERSONAL MAGNETISM.

(Continued from last month.)

The space which we are able to devote to the subject under discussion is much too small to mention all the results that follow sexual intemperance. Besides those already referred to, we may mention melancholy, pessimism, despondency, cowardice, mental and physical laziness, loss of will power, moral debility, intensification of the lower appetites, passions and emotions, lovelessness, in one word—*Degeneration* in all departments of man's being. Husband and wife very often repel each other, and they come more easily under the influence of other persons of the opposite sex. The consequences are dissatisfaction, quarrels, unhappiness, infidelity, divorce, and even crime, as the case may be. All that is the matter with many couples who now live a cat-and-dog life, is too much waste of the precious elixir of life—vital force—which alone can give them patience, hope, courage, love and life; and which can sharpen their spiritual perceptions to a degree where they may come in conscious touch with the divine Spirit within, which is the source of all Power, Love and Life. If these remarks will induce *one* couple who now think themselves unhappily mated to become more temperate, and consequently happier, the author will feel that they have not been made in vain.

Man becomes conscious of his environment through *mediums*. The more vital and healthy the nervous system, the more acute is our perception of what goes on on the physical plane around us. By practicing temperance or abstinence in sexual matters, we save to the system and retain those finer essences and substances which are the vibrating mediums through which the finer vibrations—those active on the mental and spiritual planes—may reach the human consciousness. Sexually vital people are open to a more abundant and a better kind of ideas than the sexually weak. Every one may easily demonstrate this for himself if he cares to do so. Let him begin to husband his forces, and he will find that his brain will become more active and positive. The thought life will be richer in quality and quantity. He will solve problems and overcome difficulties that seemed insurmountable before. He will meet with industrial, professional, and



financial success where he met with failure before. Moreover, he will come closer *en rapport* with the Spirit of Life by and through which he will attract towards himself a more abundant supply of the world's goods. This also is capable of demonstration by every one who will earnestly and persistently strive to rule henceforth where he was a slave before.

If he does, he will soon find that life assumes a different aspect from what it did before. New hopes and aspirations for achievement will take possession of him, and there will come the strength and ability to carry out his plans. He will feel differently towards others, and others will in turn feel differently towards him. He will be capable of love where he felt disgust or indifference before. He will become more vital and positive on all planes, and rise out of and above the forces that once controlled him. He will think and act more from his own center, and be himself instead of the play ball of circumstance to be tossed hither and thither by any impelling force. He will learn to rule and become Master of his own Fate. Is this not worth striving for? Is it not an object worthy of our most earnest consideration, investigation and experiment? Yea, for many the question of to be or not to be may be involved in it. Let us choose this day what it shall be. Let us assert ourselves, affirm our Divine prerogative as the King's Sons and Daughters, whose right and privilege, nay *Duty*, it is to learn to rule and control our own destinies, put the lower tendencies under our feet, and lay hold of the forces and powers that lift us up into a realization of the Kingdom of Heaven.

Don't let us sell our divine heritage for a mess of pottage—a wanton and fleeting gratification of the sexual instinct—when we know that it will rob us of that which is a thousandfold more precious and valuable.

Do we then believe the sexual instinct to be vile? No, we do not. On the contrary, we believe it to be one of the holiest instincts that may thrill the soul of man into a condition of ecstasy. But *the Abuse* of this instinct, or passion, is to be shunned. Like every other of man's gifts and powers it has its legitimate use, and we must learn to use it wisely. Whether we shall use it only for the purpose of pro-creation, or occasionally also for the purpose for which it is mostly used, must be decided by every one

for himself or herself. We will not presume to lay down any hard and fast rules. But we believe that the practice of temperance will ultimately lead to abstinence (except for procreation) with most earnest and sincere souls, and if it does and they are satisfied, who will presume to say they are wrong?

But one thing let us warn against in most solemn accents. And that is promiscuous intercourse. It is adultery of the worst kind, in that the parties in question receive the magnetism of various personalities, which very often are incompatible and hostile to each other. The one who practices it will sooner or later feel its baneful effects, no matter how hardy or healthy he or she may be.

How then, may we learn to control and master so intense and universal a passion? By recognizing our divine nature and inherent powers to control our kingdom. By constantly affirming the fact of our divine origin, attributes and powers, whereby we speak them into outward expression. Let us study the New Thought of to-day which accentuates the fact of our divine origin and which abounds in practical and helpful suggestions. Let us hold ourselves open to truth from every quarter from which it may come to us, and then let us give it our most earnest thought. By thinking over what appeals to us as truth, and by concentrating our own power of thought upon it, we make it a part of ourselves, and henceforth it will become a potent factor in our lives. It will sink into our subconscious domain and control in future not only our actions, but to a large extent our physical activities and processes. And herein lays its saving power, and our hope of realization. Let us affirm evenings before we go to sleep, mornings before we rise, before and after each meal, and as often during the day as we are reminded of it, that we are children of God, that in essence we partake of His nature and attributes, and that we therefore *can* and *will* control and rule this instinct which has ruled us so long. The God in us is purity itself. We are therefore in essence Purity and Holiness. We speak the creative word, and that which is within will be spoken into external manifestation.

We may take any or all of the exercises in deep breathing to be given in another lesson and affirm with every in-

halation that we inhale of the universal Will and absorb the same. That we henceforth use that will in controlling our passions; that we *are* Masters of our destinies by the divine right of *inheritance* from God; and that henceforth and forever we will exercise our rights and privileges as becomes true sons and daughters of the Heavenly Father.

If we do that, success will follow in due time. If we fall below the high standard of excellence aimed at sometimes, we must not despair and give up the attempt, but remember that we are only spiritual children, and that like other children, we often fall before we can stand upright and maintain our equilibrium at all times. The constant attempts which the child makes to rise on its feet and maintain its balance, finally develops its little limbs to the point where it is able to stand without external support, relying solely upon the strength it has gained through the many attempts it has made. And in trying to walk the paths of the higher life we must learn our lesson of faithfulness and constancy to our purpose from the little child. Undaunted by its apparent failures it rises from its falls, and lo, the day soon comes when it stands before its mother proudly erect, an object of admiration to parents and friends on account of its achievement. The great Mother in which we live and have our being watches over us with no less solicitude and with no less patience than ever did earthly parent, and we may feel assured that she will lend us a helping hand in our attempts to gain a condition of moral rectitude and spiritual power, if we prove true to our ideals and purposes, and have faith in her beneficent purposes as well as our inherent ability to be what we will to be.

### Sex and Magnetism.

Too long has the sex nature been considered as something vile and unholy. Religious fanatics have denounced it and sought to crush it by seclusion, prayer, fasting, and self-inflicted tortures. With another class it ever has been—and still is—a constant theme for coarse jesting. Neither, the fanatic nor the jester, can have the faintest idea of the true nature and mission of sex.

We recognize through all nature the existence of two principles which, acting one upon the other, manifest as



life, motion, or energy. We call them Spirit and Matter, Motion and Matter, Centrifugal and Centripetal, Heat and Cold, Positive and Negative, Male and Female, etc. These are not Opposites, but *Complements*—the two poles of one thing. Neither is complete without the other. "It is not good for Man (Spirit, Force, or Positive Principle) to be alone. Everything throughout this Universe needs its Complement, or *Helpmeet*. "What God has joined together, let no man put asunder." How foolish then for individuals to attempt a reversal of the order of nature, and how sacrilegious the coarse jests concerning things that are essentially pure and holy!

The masculine and feminine qualities in the higher realms of man's being are Wisdom and Love, Thought and Emotion, Justice and Mercy, Science and Art. How incomplete is individual and social life wherever the one prevails to the exclusion of the other! Even here man may not effect a complete separation of the two principles without harm or disadvantage to himself individually and socially.

Are there any masculine and feminine elements belonging to the physical plane which are counterpartal in their action one upon another, and a normal exchange of which is beneficial to the individuals themselves? Yes! They are the *magnetic currents* of the male and female organisms.

Magnetism and Physical Life Force are the same thing. The quantity in any organism depends upon the age, constitution, health, etc., of the individual, and the amount which he or she uses daily. The quality is determined by mental, moral, and psychic, rather than physical conditions.

We not only use this Life Force in our physical, mental, and emotional activities, but we constantly radiate a certain amount into space. The atmosphere in our immediate vicinity becomes impregnated with it, and we transfer some to every person and thing we touch. In turn we absorb Magnetism from the atmosphere, from persons and things. In youth this element is more readily absorbed than in old age, and yet there are some old people who are regular sponges in this respect, and it is unwise, to say the least, to allow children to sleep with them.

Different persons always generate Magnetism of a different quality. Whenever the quality of one does not agree with that of another, the individuals will most surely repel each other. This is frequently the case between a man and his wife. Although they were in full harmony and sympathy with each other when they married, the quality of their Magnetism changed in course of time owing to mental, moral and psychic divergences going on within themselves, until magnetically even, there is no affinity between them, and they abhor physical contact with each other.

Again, they may waste their energies by too frequent associations. Those who sleep in the same bed often suffer from a complete neutralization of their magnetism, which lessens their power of attraction (towards each other), or one will impoverish and weaken the other magnetically.

I have written these lines in order to draw the attention of those suffering in this way to the probable cause of the trouble, which will suggest the proper remedy (sleeping apart).

Men and women both gather new sex life each month. If the men will start a course of investigation, they will find that—barring unfavorable conditions at times—when ever the moon enters the sign it was in at the time of their birth, they will be at the high tide of sexual (and magnetic) vigor. It is the same with women. If any connection is had at all, it should be when both are at their best, and *both* desire it.

Whenever a man and a woman embrace each other they form a magnetic circle. While it is a fact that we can, and do, absorb magnetism at all points of the body, yet at the time such an embrace takes place, the man's positive pole is the pelvic region, and the chest becomes the negative, or absorbing pole. Woman's negative or attracting point is her generative system, and her positive pole her chest, more especially her breasts. With these she does not only give milk to her babes, but also the more subtle life force called Magnetism. This explains why her breasts are ever a point of attraction to men. She feels or knows this, and a well developed bust is a matter of pride and satisfaction to her.

While constant sleeping together, and too frequent or untimely associations are harmful, the mere physical con-



tact between well mated people is healthful and invigorating. So is the less direct and free exchange which takes place wherever people meet, provided the individuals are agreeable to each other.

A man should never force himself upon a woman unless she is willing and ready. Otherwise he will dissipate his own magnetic force with no satisfaction to himself, and bring down untold misery upon her whom it is his blessed privilege and duty to protect from harm. I will venture to assert that fully three fourths of all cases of womb trouble, female 'weakness,' nervous debility, impotency, and the like, could be prevented—and one half remedied—if men and women could understand the laws of Sex and Magnetism as herein explained, and *live up to them*.

### Breath vs. Power.

Air and Breath are such common things in the life of every one that comparatively few people give them any consideration whatever, unless obliged to by accident or necessity. And yet they are of such vast importance to every one that none may disregard the necessity of proper breathing without impunity. To the student of Personal Magnetism, and to those who wish to make higher attainments, it is a particularly important subject for study and practice.

God *breathed* into man a *living* soul. Breath, Life, Spirit, and Power, are often used synonymously in the religious writings of the East. "The Breathing of Brahm" refers to certain periods of Involution and Evolution, a centrifugal and centripetal movement inherent in the First Cause, a concentration and expansion, a movement inward and outward. They constitute the two poles of the One, Being, Life. Without the swing of this universal pendulum no life, no manifestation, could be possible. All would be eternal stagnation, which to the human comprehension means Death.

Man being one with the First Cause, must necessarily be involved in this movement. He is the image of the Father, a Microcosm, or little universe, which is patterned—on a smaller scale—after the Macrocosm or Great U-



niverse. Breath means to him the manifestation of Life and Power as it does to his Source, or Prototype.

Man breathes and lives. The manner of his breathing, and the conditions under which he breathes, very largely determine his external life.

He breathes not only physically, but also mentally and spiritually. If he breathes in bad air, his health and *strength* will fail. If he takes into his subjective life bad thoughts, or if he allows himself to be swayed by destructive emotions, he will degenerate mentally and morally. If he fails to open his being to the divine vibrations coming from his Divine Source and Center—God, when he has reached that stage in evolution where he should be open to *Truth and Love*—the heavenly Life Principles, he will suffer the torments of hell, and remain spiritually *weak* and undeveloped. His pathway not being illumined by the spiritual light—the light that never shines on land or sea—he will grope about in ‘the outer darkness,’ a materialistic, carnal and sensuous existence, where *Pain* is the teacher, and where the destructive principle in nature, ‘the worm,’ never dies. Verily, Man lives not by (material) bread alone!

As it is above, so it is below! The Law of Correspondences is as yet very little understood by the world at large. If it was, people would understand the essential unity of all orders and planes of life. They would understand that our physical activities re-act on the higher planes of our being, and that our mental and spiritual activities control or influence our physical life. Nay, more, they would know that our thoughts and actions have their influence not on ourselves alone, but also upon others.

It is generally understood now by physicians and metaphysicians that our mental and emotional states very largely influence, modify, or determine our physical conditions. They also understand that a condition of physical health will give tone and color to our mental, emotional, moral and psychic life. Why then should the manner in which we breathe physically not influence our activities on the planes above the physical?

The ancients knew this, and breathing held a very high place in the Egyptian and Persian cults. It also holds an important place in the Raja Yoga practices of the East.

(To be Continued.)

## Fatal Thoughts.

There have occurred scores of dozens of cases where healthy persons have thought themselves into having tumors and cancers—cases which admit of no doubt whatever that the diseases resulted from constant morbid fear. We should have far fewer cases of cancer if some great doctors could assure the world that it is not a hereditary disease; but morbid-minded persons, on hearing that there is cancer in their families, generally do the very worst thing they can do under the circumstances—they conceive an awful dread that they will be afflicted with it. They dwell upon the fear constantly; and every trifling ailment which troubles them is at first mistaken for the premontory symptoms of cancer. The morbid condition of mind produces a morbid condition of body.

Every melancholy thought, every morbid notion, and every nagging worry should be resisted to the utmost, and the patient should be physicked by cheerful thoughts, of which there is a store in everyone's possession, bright companions—cheaper than drugs, and pleasanter. There is no time when the thought-disease is so liable to do its fell work as during (and immediately after) meals. This particularly applies to people with weak hearts, of whom there are hundreds of thousands totally unconscious of their condition. The thought-disease is peculiarly dangerous to such people. Depressing thoughts during meal times insure indigestion. Indigestion cramps the heart and imposes upon it a tax it is incapable of supporting without suffering. In a little time, according to the intensity of the thought brooded over and the original weakness of the heart, the latter becomes incapable of forcing the blood through the body. In other words, its action fails, and everyone knows what that means.

—*The New Era Transformation Magazine.*

## NOTICE!

(Owing to a miscalculation the continuation of the story was crowded out of this issue, but will appear in the next.

## Formula in Magnetic Healing.

"I HAVE been thinking for some time of giving a dot which will enable a young healer to keep his mind from wandering while treating his patients. I use it on almost all my new subjects; it inspires confidence, helps the healer, and also fixes the mind of the patient just where you want it—on his ailments and the material you are using. I was treating a young lady's eyes, which were very sensitive to the light and had been for three years. In that time she had never opened them except in a perfectly dark room. I used this formula on her, and she always said afterwards when I was treating her, that she could not only feel the magnetic tingle, but could read my thoughts as they coursed through my mind. In treating anyone for the first time, after you have diagnosed the case in hand, tell the patient to concentrate his mind on the work and follow the expressions. I will give the words here just as I used them in the case of the young lady referred to. After breathing gently in the palms of my hands until moist, then rubbing them until dry and warm, which should be done three times, I place my right hand on the forehead and left hand on back of the head; if feverish, on back of neck, and send currents from right hand for three minutes; then group the fingers of the right hand and place them around the ball of the eye. As you begin the vibrations repeat this formula: 'It is my will and desire that the magnetism coursing through my system shall enter the sensitive nerves of the eyes and remove the cause; electrify and strengthen all the nerves of sight and restore harmony.' I lengthen out on each point of the formula so as to correspond with the length of the treatment. After the formula is through I open the hand wide for a moment and shut it again on the eyeball, then begin treating the other as the first, with good results. She is now perfectly restored to sight."

Dr. B. L. Ray, in *Wings of Truth*.



# Power

## Through Self-Culture.

By P. BRAUN, Ph. D.

### Preface.

**T**he lessons in Personal Magnetism form the first, outer, or esoteric section of this series of lessons. They deal principally with physical conditions and requirements. They will be intelligible and useful to a large number of people who cannot follow us in this, the second part, which deals with metaphysical, philosophical, religious, and scientific problems, as far as they relate to our subject. We shall deal with much that is supra-sensuous, and which can be apprehended only by a higher faculty of intellect than the objective (carnal) mind and its physical senses. I shall therefore not be surprised if I am often misunderstood, and mayhap, arouse some opposition. Explorers in every new field of thought have done this, and in so far I shall not stand alone.

We shall now enter upon a consideration of Man as a Mental, Moral and Spiritual entity, and try to discover if it be possible to further "develop" these departments of the unity, or ego, what are the necessary conditions of such development, and what the results.

The following pages have been compiled mainly from single lectures that were written some years ago, with no attempt at any internal connection between them. The reader will kindly bear with us if he should meet with repetitions here and there, which could hardly be avoided, as some of the subjects under discussion have much in common with each other.

Our subject has been and is Man and his development. We should therefore properly confine our attention to Man, and begin and end our reasoning with him as far as we know him, or can discover him.

Yet the universe—including man—is a unit. Man is inseparably connected with the universe, and in discussing Man, we cannot avoid allusion to his environment, nor to the First Cause, which is undiscoverable save by the higher reason—the spirit of Man.

The carnal mind, sense perception, or objective reason

can never "see" or discover the First Cause; still, the self-conscious mind of Man cannot help forming some idea, or concept, of It. We may label this concept Nature, Law, the Absolute, or God, but it will take shape sooner or later in the consciousness of every soul.

It may not be unprofitable to pass in review of few of the ideas concerning the First Cause, which the mind, or soul, of Man has conceived, especially since it is a time-honored custom that is followed by most metaphysicians. The subject of my first essay will therefore be "Man's Idea of God."

### Man's Idea of God.

My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the SPIRIT and of POWER:

That your faith should not stand in the wisdom of man, but in the POWER of God.

Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to naught:

But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

Which none of the princes of this world knew, for had they known it they would not have crucified the Lord of Glory.

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed them unto us by his spirit; for the Spirit searcheth all things, yea, the deep things of God.

For what man knoweth the things of a man, save the Spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

Now we have received, not the spirit of this world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Which things also we speak, not in the words which man's wisdom teacheth; but which the Holy Ghost teacheth; spiritual things with spiritual.

But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are SPIRITUALLY discerned.

I. Cor. II, 4--15.

The great apostle makes a fine discrimination between two of man's faculties. The one is that of reason, and the other is that of the higher spiritual perception. Reason



son busies itself primarily with perceptions and impressions coming from without through the senses, while intuition is the spiritual sense through which man receives his impressions from within, the realm of Spirit. One in whom the faculty of intuition is inactive, can have little or no conception of the realm contacted through this sense by other men, and any statements concerning things that have been spiritually discerned, sounds like utter foolishness to him. And yet these spiritual realms are the kingdom within Man which Jesus admonishes us to seek and become acquainted with. It is Man's higher nature, and the possibilities, faculties and powers latent in the soul.

The faculty of spiritual discernment is a later product in the evolution of the Individual. Those in whom it has not become a matter of experience often ridicule it, and as a result many sensitive souls have locked up the great truths which they discerned. But the command to go in to the world and preach the higher truths goes forth to every one to whom they are revealed. No matter how strange the truths which we become conscious of may sound in the ears of those who cannot comprehend them, we are in duty bound to teach them by word and example to *those who are ready for them.*

Herbert Spencer says: "Whoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, may reassure himself by looking at his acts from a personal point of view.

"Let him realize the fact that opinion is the agency through which character adapts external arrangements to itself—that his opinion rightly forms a part of this agency—is a unit of force, constituting, with other such units, the general power which works out social changes, and he may perceive that he may properly give full utterance to his innermost conviction, leaving it to produce what effect it may. It is not for nothing that he has in him these sympathies with some principles and repugnance to others. He, with all his capacities, and aspirations, and beliefs, is not an accident, but a product of the time. He must remember that while he is a descendant of the past, he is the parent of the future; and his thoughts are the children born to him, which he may not carelessly let die. He like every other man, may properly consider himself



as one of the myriad agencies through whom works the Unknown Cause, and when the Unknown Cause produces in him a certain belief, he is thereby authorized to profess and act out that belief. Not as adventitious, therefore, will the wise man regard the faith which is in him. The highest truth he sees he will fearlessly utter; knowing that, let what may come of it, he is thus playing his right part in the world—knowing that if he can effect the change he aims at, well; if not, well also, though not so well.”

Jesus gave utterance to the same thought when he said: “Let your light shine.” What is this light but the Wisdom and Understanding, small or great, which comes to the Soul from its Unknown Cause. Taking my stand with Jesus, with the great English scientist, and every other soul that gave utterance to the truth that was in them, I need no excuse for giving expression to thoughts which may be new to some. If the reader would find nothing in these essays but what he knew, he would not profit by a perusal of the same, unless, perchance, it encouraged him in his efforts *to live the truth that is in him*.

There is much for us all to learn, for what we do *not know* comprises by far the greater part of truth. As scholars we will at the outset lay down all prejudices, and as friends we will give up all sectarian or partisan feelings, at least long enough to convince us of the desirability of laying them on the shelf forever. With this understanding we will proceed to a discussion of our subject, God, which is intimately bound up with all that follows.

Ever since men have learned to think, much has been said and written concerning the mysteries of Being. Men's minds have busied themselves with the “Whence, Whither and Wherefore” of Existence. Although there is a whole material universe for man to study, he felt very early that there was that beyond, behind, above, below or within the visible universe, which is the basis and the cause of it. Vast as is the seen, the Unseen is vaster; great as our knowledge may be, that which we do *not* know is greater. And so from the early morn of man's existence he has been confronted by the Great Unknown. It has pressed in upon him from all around, from within and from without. It has spoken to him through the rustling leaves, through the murmuring of the brook,

through the diapasons of the breaking surf and the waterfall. It has spoken to him in tones of thunder and in tongues of flame. It has lured him to search for it through the advent of the babe and the death of those gone hence. He has seen the rose open, bloom and fade. He has noticed with silent wonder the rising glory in the East and the disappearance of it in the West. He has watched the seasons come and go, and the questioning mind has asked, "Whence, Whither and Wherefore."

We see the colors and light, we feel the heat, but the energy that produces them remains forever unseen. We see the grass, the trees, the insects, birds, animals, man, but the life within is hidden away from all earthly sight. The savage sees the lightning, the ocean wave, the mountain torrent; he hears the thunder, he beholds with awe the destructions caused by fire, wind and wave, and all these suggest to his fearing mind so many powers, which he dreads. He personifies and names them. He knows that the arbitrary rulings and commands of his chieftain may be turned aside frequently through whining, begging or flattery, and why may not his dreaded gods of nature do the same?

He discriminates between what appear to him beneficent and the maleficent powers of nature. They become his gods. He institutes a god-worship to win the favor of the first and to turn aside the wrath of the latter. As his child mind matures he arrives at the point where he gradually drops the manifold divisions of his god-heads. He sums up the beneficent powers and calls them Good or God, and the maleficent powers he attributes to one source which he calls the Evil One, or the Devil. But still he studies how to obtain and keep the favor of God on the one hand, and how to avoid falling into the clutches of the devil on the other. He rears a whole system of worship on his beliefs and practices, which he calls Religion. He dimly feels that his present life is not all, and that, although death dissolves from view the house of flesh, the unseen energy which built it will live on. To the problem of the present life there is added the problem of a future existence. This future, although guessed at and felt, is unknown, and therefore dreaded.

His awakening moral perception causes a discrimination between good and evil in personal conduct. He feels in-

stinctively that nature, or the Great Unknown, has a reward for the good conduct and a punishment for the bad. Since the results of his actions are not always immediately apparent, he expects them in the future,—the great future after the death of the body. There, a crude theology tells him, he will either meet a God to bless and reward him, or a Devil to punish him. Since his life is neither wholly good nor wholly bad, he cannot enter either heaven or hell. This is apparent. But his mind has grown wonderfully fertile in resources. He invents a third place called purgatory, where each soul not quite ripe for hell has to remain after death until it is cleansed sufficiently to go to heaven. Swedenborg teaches that all departed souls go to this place, that the bad grow worse and the good grow better, until they are ripe for their respective homes. But this is not the only makeshift which the mind of man has invented to quell the murmurings of an accusing conscience. What more natural than to have a Saviour. The Father is exceedingly wrathful and demands a sacrifice of some kind, like the old tribal chieftain who has been offended, and who will not be appeased until he has received some tribute or offering. An offering must be found, and it is found. *The Son* comes forward and takes upon him the sins of the whole world, all those that had been committed before his advent, and those that are going to be committed to the end of the world. What a fearful load for an innocent man! What a punishment for one who has deserved none! But *his blood* must be shed before the father will be satisfied. And so it flows on Calvary, and the enlightened soul is at a loss to know which to pity most, the son or the father. God save us from such a father! One cannot help sympathizing with the child in Josephine Barton's, which, after being told how God would torture the sinner in hell forever and forever, exclaimed: "I wish somebody would kill God." And why was God so wrathful and resentful? Because the fateful pair in Eden fell and sinned. From that day he had a great grudge against not only the first two sinners, but against the countless millions who came after them.

(To be Continued.)



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Those of our subscribers who have any reading matter on New Thought subjects which they desire to sell or exchange for other literature, have the privilege, until further notice, to advertize the same *free of charge*. If enough of our readers avail themselves of this opportunity to dispose of some things that are of no further value to them, and procure something of greater interest in their place, we shall establish and maintain a *permanent Exchange Department* in The New Man. This feature will mean a saving to our subscribers of many dollars every year, and in thus facilitating a free and easy exchange of literature among our friends, it will give a new impetus to the study of the New Thought. Besides, it will prove a boon to many a one that cannot afford to pay high prices for new books. If you are interested act quick and get in early. Send your ad at once.

**RULES:** Advertisements including name and address must not be over 25 words. State what you have and what you want for it in books or cash.

As soon as a sale or exchange has been effected, prompt notice must be given us.

People who are not subscribers, dealers, agents, authors and teachers desiring to advertize their books or courses must pay 10c a line each issue.

Those who act unfair in any way, and those abusing their privilege, should be reported at once.

**NOTICE:** Anyone who will get a new subscriber for us during July or August, and who will send us \$1 for the same (or 5 shilling English), will be credited with an extra yearly subscription, either for himself or someone else. In either case he or she will make \$1.00. We do this to make it worth while for you to interest your friends and acquaintances in The New Man. A few minutes talk will do it.